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THE BLACK MAN.

THE BLACK MAN.

THE

COMPARATIVE ANATOMY AND PSYCHOLOGY

OF

THE AFRICAN NEGRO.

7584.154

BY

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INTRODUCTORY.

[*From the Evening Post.*]

THIS Treatise on "The Black Man" presents the most complete study of the comparative anatomy and psychology of the Negro which has ever been in print, so far as we know, and the only one, we believe, that has any pretensions to scientific accuracy. It has been prepared by HERMANN BURMEISTER, one of the most distinguished of our living naturalists, and at present Professor of Zoology in the University of Halle, in Germany. He spent about fourteen months of the years 1850 and 1851 in the Brazils, and has just submitted to the press the second volume of his work, entitled, "Geological Pictures of the Earth," one chapter of which embodies the results of his studies upon the Natural History of the African, and which is now, for the first time, presented in English to the American public.

That the reader may know what value to attach to these observations, we may as well give a few particulars of their author's life and position in Germany.

BURMEISTER was born in 1807 at Stralsund; he published a "Text-book of Natural History" in 1830. In 1833 he published a volume of "Outlines of Natural History," which was followed four years later by a larger manual of Natural History, which is a masterly work. Upon the death of Nitzsch, Burmeister was appointed, in 1837, "Professor Extraordinary," and in 1842, Professor of Zoology in the University of Halle, where he now ranks as one of the most eminent and popular teachers in Germany. His greatest achievement as an author is his work on entomology, in five volumes, the fullest treatise upon that subject in any language, and embracing the results of fifteen years of devoted study to the subject. He is also the author of a "History of Creation," which has passed through five editions; of a work entitled "Geological Pictures of the Earth," and a number of essays and disquisitions upon subjects cognate to his profession, which have appeared in various scientific journals.

In 1848 he was chosen a member of the Berlin parliament, where he signalized himself by his eloquence and his industry. His health compelled him to resign and go abroad. He arrived in Brazil in October, 1850, and spent fourteen months there; most of which time was devoted to the study of the black race—with what success the reader will be able to judge. No one who gives these pages a faithful perusal will be long in discovering that nothing so elaborate or satisfactory has ever been printed upon the subject; and he will also see precisely to what extent the white and the black races differ, and how much further the former has progressed than the latter beyond the apish type; Mr. Burmeister thinks not far enough to justify either in holding the other in bondage.

THE BLACK MAN.

[*Republished from the Evening Post*, 1853.]

"Know thyself" was written above the door of the temple at Delphi. The intelligence of the Greeks soon found out that self-consciousness depended upon self-knowledge, and thus became free and worthy of, as well able to maintain, their freedom A great naturalist of modern times, sagacious and observant, superior to all his contemporaries, our worthy master in science, Linnæus, received that Delphic sentence as characterizing man, for it signified, that man alone was capable of self-examination, and possessed of that self-knowledge which distinguishes him from all other creatures. What was denied to beasts served to distinguish man, and to endow him with his peculiar human pre-eminence. *Nosce te ipsum* is the definition given throughout all the editions of the *System Naturae* of the species *Homo sapiens*.

The invitation to self-knowledge which the founder of his science addressed to all naturalists, was first restricted to his external qualities. Linnæus says to his fellow-laborers: "Examine yourself diagnostically, and you will thus discover in what respect you and all mankind differ from beasts."

But this general distinction is not all. The naturalist must study the whole form of an animal, and examine the relations of every part to similar and allied beings. Philosophy will discover where the peculiarities of the one end, and those of the other begin, and how far the properties of each may undergo modifications without any essential change in character. If we can study the human form from this point of view, we will find that it is not absolutely peculiar, but a relative modification of the forms of other animals, the properties of which, when examined separately, have an analogy with those of other creatures, and that its characteristics depend either upon modifications of separate parts of the whole, or the peculiar combination of those parts. Olin has well expressed this scientific fact in the following words: "Every man finds his equal in se- "parate parts among other beings, but in his whole "is only equalled by himself, by nature and his God."

We will not here attempt to analyze man into his separate qualities, but will proceed to study the variations the human form is capable of, within the limit of humanity. The naturalist, from his particular studies, which have regard to differences of form, is especially interested in this inquiry, and prepared to obey the command of Linnæus, "know thyself." I have enjoyed advantages beyond most of my fellow-laborers for this investigation, having, during a residence of fourteen months in Brazil, daily witnessed a great variety of human beings. During this whole time I have never failed to observe with the critical eye of a naturalist, and have deduced with deliberate care the following results, which I now propose to set forth, in a comparison of the negro race with the European. It is my purpose to demonstrate that, although the negro may deviate farther than the European from an artistic ideal, he does not cease to be human; that with this deviation *there is a manifest degradation, which approximates the negro, both corporally and mentally, to inferior animals.*

We shall not be able, in the course of our inquiry to avoid the fact that there are superior and inferior races of mankind. We could not, however, presume to hold that this difference between the races of mankind entitles one to hold the other in slavery. Still, we cannot but attribute the deep-rooted prejudices and relative conditions which exist between the different races, to that principle of nature, that the stronger subjects and governs the weaker. As long as the freedom of individuals and nations depends only upon the ability to maintain it, so long will this state of things remain, however the philanthropist may struggle against it. Slavery will not disappear from the earth until mankind have reached the point of esteeming men only because they are men.

Nowhere, not even in his native country, can the negro be as well studied as in Brazil, because in no place are the varieties of the African race so mingled together. The traveller in Africa only becomes acquainted with that type of the negro among which he may happen to dwell. As he travels slowly from one place to another, he finds no opportunity of distinguishing and comparing the various races. In Brazil, on the contrary, the observer can readily distinguish these peculiarities. There he cannot fail to be struck with the great diversity in the negro physiognomy. He expects to find only the familiar and uniform features of the black man, and is astounded by the great variety of the negro face. He is con-

anded at first, and is disposed to believe that he ses before him various deformations of the usual negro type, until, by oft-repeated observation, he discovers that each special physiognomy indicates a difference of race, which is both corporally and mentally peculiar. He is thus satisfied, by undoubted evidence, that there are as many different races in Africa as in Asia, and that their differences are less observed only because their general conformity is greater. Notwithstanding the numerous varieties in Asia, some pretend it to have been the cradle of the first pair of human beings.

It would not accord with our purpose to enter minutely into the difference of the negro races, without having studied their general qualities. If we were to do so, the comparison between the negro and European races could not be so readily made. I will content myself therefore with referring to Rugindar's picturesque Travels in Brazil, for a representation of the various distinctions between the African races, and confine myself to a description of the negro generally.

The first glance shows the negro to be of a peculiar race. The most striking marks of peculiarity are in the relative dimensions of the various parts of his body, the black color of his skin, and his curly head of wool. The great length of his arms is a peculiarity which strikes the experienced observer at once. The much shorter body and longer legs of the negro are also characteristics which serve to increase the difference between him and the European.

In order to substantiate this striking difference, I have measured a number of individuals of both sexes, and I can prove by numbers the truth of my proposition. I must, however, for a better appreciation of the facts, lay before the reader the relative proportions of the human body.

It may be considered proof of a well-constructed female figure if the foot measures 1-7th the length of the whole body; it must be borne in mind, however, that the foot of the laboring classes, in consequence of their severe work, generally surpasses this normal measurement. The male foot is relatively larger; its length measures a 6 1-2 part of the whole body, although, ordinarily, its size is diminished among the better classes by the tight boots or shoes that are worn, and consequently approaches nearer to that of the foot of the female. The man and woman differ also in this respect; the arm of the latter is relatively larger, and the leg shorter, than the corresponding limbs of the former. Supposing the length of the female figure to be 63 inches, which is rather beyond the average, then the arm will be 29 inches, and the leg to the ancle 31 inches, and the foot 9 inches. If the length of the male figure is supposed to be 66 inches, the arm will be 30 inches, the leg 34, and the foot 10 inches.

The negro women that I measured, with the exception of one remarkable for her height, did not reach the normal measurement of sixty-three inches. Most of the individuals stood between sixty and sixty-one inches, and this may be considered the normal height of the negress. Those above sixty-one inches may be considered unusually tall, and those under sixty inches, short. In all, even the smallest, (under sixty inches,) I found the length of the foot over nine inches; when the height reached sixty inches the length of the foot was ordinarily nine and a half; when under sixty inches, nine and a quarter was the measure of the foot. The leg, from the trochanter to the extremity of the shin-bone, was over thirty-one inches in length, and was, therefore, longer than the leg of the tallest European woman, although the height of the negress did not reach that of a well-formed European female. The arms of all the individuals of average height that I measured, were twenty-nine inches or a little more in length, with the exception of one, which reached twenty-nine and a quarter inches, although the height of the person was only sixty and one-third inches. Hence it follows that the arm of the female negro is relatively longer than that of the European, and that her leg also surpasses that of the latter in length, and assumes to a certain degree the male type. I found the arm, from the shoulder to the elbow, relatively shorter, and the hand relatively longer in the negress than in the European female. Schadow, one of the most famous German sculptors of the present century, in his work entitled "The Polyclest," gives 13, 10 and 6 as the proportions ot the three portions of the upper extremity, the arm, fore-arm and hand. The hand of the middle classes is ordinarily longer with us. I have found 12, 9 and 6 to be the numbers which express the average proportion of the parts of the European arm, while all the negresses I examined had 12, 10 and 7. The thigh, from the trochanter to the knee-cap, incluvice, of a full-sized European female, generally measures 17 inches; the leg, from the knee to the ancle, 15 inches at the most. The negresses I measured gave 17 inches for the thigh, and 15 2-3 for the leg. From which it will be observed that the leg of the negro female is a little longer than that of the white. In spite of this, the negress appears short-legged, in consequence of her exceedingly flat foot. In the European, with a regularly formed foot, the ancle rises from 2 1-3 to 2 1-2 inches above the ground, while in the negress it does not reach higher than from 1 1-3 to 1 1-2 inches. It is the excessively flat negro foot which makes up for the difference between the length of the leg of the African and the white.

I obtained a similar result in every respect in the male individuals whom I measured. The negro appears generally of a shorter stature than the European, although occasionally some very tall Africans are to be met with. The average was under 66 inches, being between 64 and 65.

In one individual, who was remarkably well-formed I found the height nearly 65 inches. The whole length of his arm was 29 inches, and was conse-

quently relatively shorter than that of the woman, whose height did not exceed 61 inches. He had scarcely, therefore, the length of arm of the European, which would give for a height of 66 inches an arm of 30 inches. The arm of this negro, consequently, was deficient to the extent of one inch, the exact amount he wanted in height. The leg of the same man measured from the trochanter to the ancle 33 3-4 inches, only one-fourth of an inch shorter than the normal European male leg; the length of his leg was accordingly too long for his height, which was below the normal European size.

The relative proportions of the different parts of the leg of this same individual correspond with those of the average African female. The usual proportions of the arm, forearm and hand of the European male are 12 1-2, 10 1-2 and 7; in the negro they are 11 4-5, 9 3-5, 7 1-2. The hand, it will be seen, is much larger in the latter, but the arm and forearm are shorter, especially the former, than obtains in the female. The thigh in the male negro (from the trochanter to the knee-cap, inclusive,) is 16 3-4, the leg 18 inches, while the normal measure in the European is 16 1-3 and 17 2-3. The difference between the thigh and the leg in the European is 1 1-3, in the negro only 1 1-4, although the length of the whole lower extremity of the former is greater, which results from the fact of his leg being longer. The thigh of the negro, though absolutely longer, is relatively shorter than that of the European. What I have said of the foot of the negress is also true of the foot of the male negro; it is an unmistakeable flat foot, with no arch, and is shaped very like a shovel. The feet of the black man I have already alluded to measured only 9 3-4 inches in length, which, considering the size of his leg, was not long; however, that was a length which, in proportion to his low stature exceeds that of the normal European foot.

Before we sum up the results of our investigation, it may be well to consider more in detail the negro foot. The opportunities of studying it are generally better than for any other part of the body, since in Brazil the slave has always this part exposed, while the rest is covered. A Brazilian slave seldom exposes his naked person, except when at hard work, when it is usual for him to lay aside his shirt and content himself with his trowsers. The women are seldom seen as much exposed as the men, for they never put off their shirts, and wear them so skilfully loose that in all their movements they manage to conceal all parts of their bodies. This is a serious difficulty, which opposes a minute examination of their persons; a difficulty which can only be overcome by a direct request to them to unstrip, a request I could not venture to make, for no one would have been capable of properly appreciating its object. However, I had several opportunities of seeing the negroes naked while bathing, and, moreover, I had a good chance at the women washing clothes in the river, who have their dress well hoisted up during that operation, so that, after all, I made myself well acquainted with the general form of the African arm, leg and neck.

The negro foot impresses the beholder very disagreebly; its exceeding flatness, its low heel, projecting backwards, the prominent yet flat contour of the sides, the thick bolster of fat in the inner hollow of the foot, and the spread-out toes, serve to make it excessively ugly. The small length of the toes, however, is one circumstance in its favor, which may give it some claim, in the eye of the inexperienced, to beauty of form. The great toe is smaller than ours, and therefore appears more beautiful, and its shortness, compared with the second toe, greater than in the European. Here we observe at once a distinct characteristic of the lower animals. The smaller size of the second toe, in proportion to the first, is a marked peculiarity of the white man, and the short great toe of the negro a decided approximation to the type of the ape. This resemblance to the ape is further strengthened by the wide separation between the first and second toes of the negro foot. This is a peculiarity which strikes only the experienced eye. It is, however, the excessively flat foot which impresses every one so disagreeably. A popular American song characterizes, very aptly, the want of the hollow in the foot of the negro, thus:

"De hollow of his foot
Make a hole in de groun'."

The peculiarity of this conformation could not have been more correctly or more humorously described. In fact, you observe that part of the negro foot presses most directly on the ground, which in the European is the most elevated, and which is so admirably adapted in the latter for a graceful lightness of gait. The high heels of our boots are adapted to this natural conformation of the white foot, and serve to increase the lightness of step, and the natural beauty of the feet of the Europeans. The purpose of the heels is to add to the beauty of the foot, and it may accordingly be traced far back in the history of boot and shoe-making. The negro is totally deficient in this peculiar beauty of the arch of the foot; and, as the American song truly implies, the deepest part of his footstep is exactly there where the European foot does not touch the ground at all.

I found, much to my surprise, that the natural ugliness of the negro foot was increased by its coverings. No slave in Brazil is allowed to wear shoes; all go bare-foot. The free negro, therefore, takes particular care to put on boots or shoes, for they are a mark of freedom. I have never seen anything uglier than a negro foot in a white stocking and shoe; it is quite insufferable. this may be easily accounted for. The outlines of the foot become more clearly defined by the close fitting of the white stocking, and are brought out more into relief. To all negroes shoes are uncomfortable, and they consequently do not wear them constantly, but put them off while in the house, or wear slippers, down at the heels. The shoes they wear must necessarily be very

wide, and consequently hang loosely about the feet and increase their natural size. I knew a well-formed negress, who always made her appearance in the most fashionable toilette. She always wore bright-colored satin shoes, the great pride of a Brazilian lady, but as soon as she entered a drawing-room, she slipped her feet out of them, and pressing them down behind, wore them down at the heels, because she found their pressure insupportable, and had put them on merely for the sake of having them, and not because she required them as coverings to her feet. The stocking in Brazil is quite an object of luxury, and is more rarely found in the negro foot than the shoe. The shoe, especially if it fits well, may be said to adorn somewhat the negro foot, compressing the toes, pushing back the fat cushion into the hollow of the foot, and elevating the heel. The shoe, therefore, when worn alone, without the tight-fitting stocking, is tolerably becoming. In the mulattress, especially, a neat shoe quite improves the foot, and gives an additional charm to the other attractions of the females of mixed race. The foot of the mulattress, however, is flatter than that of the European woman, and this is a peculiarity she has with the other peculiarities of the negro, such as the flat nose and the thick lips.

From the foot upwards the ugliness of the negro type does not diminish, but rather increases. A thin leg without a calf presents an undoubted ugly aspect. Such a one is possessed by the negro, and especially by the negro female. When you behold the leg from before, its narrowness and deficiency in muscle are especially observable. The calf is hardly apparent, and cannot, as in the European, be clearly distinguished from the muscles beneath; it has the appearance of being compressed laterally. The part of the leg below the calf, as far as the ancle, is also very thin. The whole leg appears wooden, deficient in muscle, and rudely shaped. There is none of the peculiar swelling contour of the European leg beneath the skin, and the skin itself appears tightly stretched upon a uniform plane. This is the more remarkable and ugly in the tallest and finest specimens of the negro race. My servant, who was very short, but well built, had a finer calf than usual. The kitchen-maid of the house in which I lived displayed before me every day, when she was washing in the court-yard or in the house, with her clothes hoisted, a pair of very ugly, thin legs. I was reminded, in spite of myself, of an ape, when I beheld her black legs uncovered to the knees, with their deficient roundness, their flat sides, and their meagerness of muscle. It is the same with the negro thigh, which is equally deficient in that fleshy fulness which belongs to the well-formed European. On a careful examination, you will find the thigh flattened in front, sharpened behind, and flattened laterally, thus approaching, in its conformation, the peculiarity which distinguishes the lower animals from man. This is more observable as the individual is taller, because the negro leg, under all circumstances larger than that of the European, is in this case still increased in dimension. The negro woman, with her long legs, assumes a certain male type; a masculine character, in fact, always distinguishes the negress. Her behavior always impresses one with the idea of a want of femininenes and female delicacy. The negro woman thus appears bold and forward, without being really so, for in fact they are more reserved in their manners than most white people. In consequence of the strictness with which they are guarded, which obliges them to be respectful and retiring.

The arm and the breast of the negro are generally more muscular than his thigh and leg, for the excessive hard work in which he is forced to engage increases the development of the muscles of those parts. The negroes seldom become very fat, which may be the result, perhaps, of bad food, rather than from an indisposition to the accumulation of fat. During my residence in Rio, however, there was a woman who exhibited herself in a show in consequence of her enormous fat, and in the house in which I lived there was a man of exceedingly great corpulency. These were, however, rare exceptions. The arms of the negress are generally fatter than those of the negro man, for the former, like all women, has a greater disposition to the accumulation of fat, and does less work. The arm of the negro woman is remarkably ugly; her larger hand and shorter arm are particularly noticeable. The negro female servants generally carry their arms in a bent position, as if they were carrying something, and their long hands are the most visible parts of their upper extremities. I could not fail to be struck with her long fingers, whenever a black woman handed me a cup of water, or of coffee, or a plate of fruit, and to admire her pretty nails and her long slender fingers. The hand of the negress, though about one inch longer than that of the European, does not appear so very long, because its breadth is not proportionately increased. The fingers are generally long and slender, as well as the palm of the hand. Large nails are never seen in negroes. They are small, and generally well formed, being vaulted and nicely rounded at the edges. Their outline is the more apparent from the fact that they are light-colored, not black like the other parts of the body of the African, and are brought into strong relief from a dark ground. Their contour and light rose-color attract the notice of the stranger, in spite of himself. Their flesh-colored nails on a black hand do not make an agreeable impression. I could not, for a long time, get rid of the idea that the hand was unclean, but I found that the cleaner the hand was, the greater was the contrast between its dark color and the whiteness of the nails. The back of the hand is, in fact, the only part of the hand that is really black, the sides of the fingers become lighter as they approach

the inner side, and the palm is often of as pure a flesh color as the whole hand of a European. If you examine the palm of the negro hand you might suppose it that of a European woman, accustomed to hard work; the whole of the back of the hand and fingers to the nail, is, however, black. The same holds good with the foot; the heel, the sole, the sides and under surface of the toes are flesh-colored, but appear somewhat darker than the hand, from the fact that the continued use of the foot without covering thickens the skin, and renders it untransparent. Probably the under part of the feet of those negroes who are accustomed to wear shoes and stockings, would appear as white as ours.

From the long arm of the negro there results an ugliness that always adheres to him. It gives to his attitude and movements a certain stiff awkwardness, like as his flatness of foot does to his dragging gait. The negro seems to be instinctively aware of his ugly arms, and generally strives to conceal their awkward length. A black servant never stands in the presence of his master, nor a negro soldier in presence of his officer, with his arms hanging down. If he is not engaged in carrying anything, or is at repose, he is sure to have his arms folded. This attitude, which would be esteemed with us insolent, and which a servant only assumes when at his ease by himself, is universally taken by every negro slave, male as well as female, whenever they stand behind their master or the guests, to serve them at table. It strikes the European eye very oddly to behold, not a single negro, but a whole range of them standing behind a table with their arms folded. I at first supposed it to be a mark of insolence, or secret ill-humor, which seemed to express itself in the ugly black face; but after a while I was fully persuaded that it was nothing but the instinctive desire on the part of the negro to conceal from the observer, as much as possible his long black arms, which, if allowed to hang down, would expose all their ugliness to the fullest extent.

We have traced the peculiar form of the negro in the formation of his arm and foot, and arrived at the result, that both have a relatively greater length than the arm and foot of the European. We have found that the increase of length is not so marked in the upper portions of the extremities—the arm and thigh—as in the lower—the fore-arm and leg, as well as the hand and foot. To the greater length, there are added the peculiarities of a greater thinness, an inferior muscular development, particularly in the thigh and calf, and an absence of the arch of the foot. It will be seen that all the divergencies of the negro from the European are so many approximations towards the type of the ape.

The ape differs, among other respects, from man, in having relatively longer arms and shorter legs. The ourang-outang, which most resembles man, has an arm shorter than his leg; in the other varieties of the ape, the legs are found to increase proportionately in length. In the Gibbon ape, the arm is relative long; in the Semnopitheci, the leg becomes shorter, and in the other genera a mean proportion is found, which approximates more closely to the human type, but is still quite remote. Generally, the thigh of the ape is little longer than the arm; in the chimpanzee, both have exactly the same length; in the ourang-outang and the Gibbon, the thigh is longer than the arm. Inasmuch as the proportionate increase in length of the negro arm is greater than that of his leg, the difference between the two extremities becomes less than in the European, and the negro thus approximates to the type of the ape. This approximation will become more evident on a comparison of the separate parts of each limb. The higher apes, which most resemble man, have an arm-bone which nearly equals in length the fore-arm. In the ourang-outang, Gibbon, baboon, and roaring ape, the arm is a trifle longer than the fore-arm; in the lower apes, as the monkey, woolly ape, the makis, the reverse holds good. We find the same with regard to the lower extremity. The thigh is never longer than the leg, but at most of equal length, as in the ourang-outang, Gibbon, baboon and roaring ape; while it is decidedly shorter in the monkey, woolly ape and makis. We hence find that the relative shortening of the arm is much more beast-like than the relative diminution of the thigh, and consequently conclude that, as the arm of the negro has not the proportionate length of that of the European, in this respect the former approaches the ape-type. I need not enlarge upon the long hands, slender fingers and flat feet of the African. Any one who has ever visited a menagerie cannot fail to have observed the long hand, slender fingers, long nails, the flat foot, the deficient calf and compressed sharp thigh of the ape, which so much resemble, in every respect, the peculiarities of the negro.

In passing to the other parts of the body of the negro, we can be more brief, since they have been repeatedly investigated by earlier authors. Sœmmering has already, in his treatise, "The Corporal Differences between the Negro and European," demonstrated that the differences between the European and negro skull are so many approximations to that of the ape. He has proved that the cavity of the skull of the negro is smaller, the face larger, and the openings of the nose and mouth larger than of the white man. This exact anatomist and keen observer notices the flatness of the bridge, and the want of prominence of the borders of the bones of the nose. This latter peculiarity is very marked in the ape. The projecting teeth of the negro have been repeatedly remarked, a formation which Retzius, probably the most learned of modern anatomists upon the subject of differences of race, calls the *prognatic type*. None of the races of mankind prove this in a higher degree than the African; none have such small heads so sharpened above, so low in the forehead, and so little projecting backwards. Sœm-

mering also notices this last peculiarity, and says that the occipital hole is placed further backward, in the negro skull, than in the European. I am disposed to believe that the occipital hole appears placed further backwards, in consequence of the small prominence of the occiput. I have observed a strong resemblance in the thick negro neck to the great muscular development of the nape of the neck of the Farnese Hercules. This apparent thickness of neck may be attributed to the want of prominence in the occiput, though it is undoubtedly partly owing to increased muscular development, in consequence of the negro habit of carrying heavy burdens upon the head.

The thickness of the nape appears more striking in consequence of the shortness of the negro neck. I found the distance from the top of the shoulder to the crown of the head to measure between 9 1-4 and 9 3-4 inches. In the European the distance between these two points is seldom under 10 inches. I have generally found it 11 inches in the female, and 12 in the male. Of this measurement 7 1-2 inches belong to the head in the female and 8 1-4 to that of the male, while 3 1-2 and 3 3-4 are the respective measures of the necks in the two sexes. The negro has, however, only 7 inches for the height of the head, which leaves 2 1-2 to 2 3-4 inches for the neck, which is exceedingly short. Sœmering does not allude to this interesting point; he only notices the smallness of the skull. This shortness of neck is as much an approximation to the type of the ape as are the small skull and large face of the negro, for all the monkey tribe are short-necked. The short neck of the African gives him the necessary strength for carrying burdens upon his head, and explains his readiness to do so, whilethe European is less able and willing, in consequence of his neck being both longer and weaker.

The narrow pelvis, (basin, hips,) corresponds with the small head of the negro. The pelvis has various important relations to other parts of the body; it is the support of the whole trunk, and especially of its internal organs; from the attachment of the lower extremities, it becomes the basis of the chief movements of the human body, and forms the cavity in which are contained the reproductive organs. In studying the differences of race, it is important to bear in mind these facts.

From the greater development of the negro leg, it might be supposed that there would be a proportionately greater development of the pelvis. Sœmmering's remark, that the African has a relatively wider chest, might lead us to suppose, by analogy, that he also had a wider pelvis. Yet this latter organ, according to that learned anatomist's measurement, is smaller in the Moor than in the European. In measuring the pelvis, the mean diameter is generally taken, which is that of the opening of what is called by anatomists the smaller pelvis, the size of which has so important a bearing in parturition. In women the diameter of the pelvis is larger than in men; in the latter the antero-posterior diameter measures 4 inches, in the former 4 1-4; the transverse in the two sexes respectively, 4 3-4 and 5 inches.

These are the average dimensions in the European races, but in the African these dimensions diminish very considerably; the antero-posterior diameter in the negro male is only 3 3-4 inches, the transverse 4 1-4; and in the negro female the admeasurements hardly exceed those of the male European. Although these smaller dimensions of the pelvis depend essentially upon the smaller negro head, which is much smaller in the African than in the European, they also indicate another approximation to the apes, all of which have pelvises relatively smaller to other parts of their bodies, than men. The small muscular development of the thigh and leg, to which I have already alluded, corresponds with the small pelvis or basin; for where the muscles are slightly developed, smaller points of attachment are sufficient. The pelvis, which is the chief point of attachment for the muscles of the hip and thigh, is not required to be so large in the negro, whose muscles are small.

The plane of the sacrum—the bone at the lowest end of the spine—should extend further down and be more steep, whenever the pelvis or basin is smaller, in order to afford a stronger support to the intestines, which press in a downward direction. The pendulous belly of the African, which hasbeen observed by all travellers, even when covered, is a consequence and illustration of this conformation. I have observed it as very striking in small, naked negro children. It is another well-marked analogy with the ape. The disgusting-looking protruded belly of the ourang-outang can be observed in all the delineations of that ugly animal, and is a feature of the negro, which is an essential cause of his ugliness, and that peculiar corporal appearance which I cannot help terming beastlike.

The brain is the most important organ for the establishment of the dignity of man, and its comparative condition is, therefore, a very important consideration in forming an idea of the differences and the relations between the various human races. Sœmering has thoroughly investigated the characteristics of the negro brain. Tiedemann, the anatomist, has followed in the same direction. The result of their inquiries coincides with the previous conclusions. The brain of the negro is relatively smaller than that of the European, especially in the front part, which is called the larger brain. In the brain of man, as in all the higher animals, there are certain convolutions, which are subject to variety in number and size. In the negro, their number is smaller and their size larger, which appears to me a fact of great importance. Tiedemann may deny it, but the delineations of the negro brain given by himself prove it, for they clearly exhibit the smaller number of the convolutions. Sœmering has not touched upon this important point; he has chiefly investigated the relative size of the brain and its nerves, and has come to the conclusion that the latter are

relatively larger than in the European. Hence, as Sœmmering remarks, may result the greater acuteness of the senses, which seems peculiar to many savage nations. If we recollect the fact, that in proportion as the lower animals diverge from man, the brain becomes smaller and the nerves larger, we are forced to the conclusion that the negro peculiarity which we have been just considering, is an approximation to the ape.

I might extend these investigations to various other organs, if I were not afraid of fatiguing the reader by presenting a constant succession of facts which lead to the same result. I will, therefore, proceed to the consideration of the peculiarities of the expression of the negro face, which indicates the character.

If we take a profile view of the European face and sketch its outlines, we shall find that it can be divided by horizontal lines into four equal parts —the first enclosing the crown of the head, the second the forehead, the third the nose and ears, and the fourth the lips and chin. In the antique statues, the perfection of the beauty of which is justly admired, these four parts are exactly equal; in living individuals slight deviations occur, but in proportion as the formation of the face is more handsome and perfect, these sections approach a mathematical equality. The vertical length of the head to the cheeks is measured by three of these equal parts. The larger the face and smaller the head, the more unhandsome they become; it is especially in this deviation from the normal measurement that the human features become coarse and ugly.

In a comparison of the negro head with this ideal, we get the surprising result that the rule with the former is not the equality of the four parts, but a regular increase in length from above downwards. The measurement, made by the help of drawings, showed a very considerable difference in the four sections, and an increase of that difference with the age. This latter peculiarity is more significant than the mere inequality between the four parts of the head. All zoologists are aware of the great difference in the formation of the heads of the old and young ourang-outangs. The characteristic of both is the large size of the whole face, particularly the jaw, in comparison with the skull; in the young ourang-outang, the extent of the latter exceeds that of the jaw; in the old it is the reverse, in consequence of a series of large teeth having taken the place of the earlier small ones, which resemble the milk-teeth of man. In fact, in all men, the proportion between the skull and face changes with the maturity of life; but this change is not so considerable in the European as in the African. I have before me a very exact profile drawing of a negro boy, in which I find the total height, from the crown to the chin, four inches, the upper of the four sections not quite nine lines, the second oneinch, the third thirteen lines, the fourth 14 1-4 lines. The drawing is about three-quarters of the natural size, and accordingly these numbers should be proportionately increased. The strongly marked head of an adult Caffre, a cast of which is in the Berlin Museum, shows a much greater difference in its proportions. I have an exact drawing of it, reduced to two-thirds of the natural size, and I find the various sections as follows: the first is 11 lines, the second, 13, the third, 15, and the fourth 18 lines. This would give for a full-sized head of 7 3-4 inches 15 3-4 lines for the crown, 19 1-2 for the forehead, 22 1-2 for the part including the nose, and 27 lines for that of the jaws and teeth. In a normal European head, the height of which is supposed to be 8 1-4, each part generally measures 2 inches, while the remaining 1-4 may be variously distributed, in fractions, throughout the whole.

Any difference of measurement in the European seldom surpasses a few lines, at the most; it is impossible to find a case of natural formation where the difference between the parts of the head amounts, as in the Caffre, to 1 inch. I would not assert that this enormous difference is a law in the negro race. I grant that the Caffre has the negro type in its excessive degree, and cannot, therefore, be taken as a model of the whole African race. But if the normal difference only amounts to half that indicated, it still remains so much larger than in the European, as to be a very significant mark of distinction between the races, and an important point in the settlement of the question of their comparative mental faculties.

The peculiar expression of the negro physiognomy depends upon this difference between the four sections: The narrow flat crown, the low, slanting forehead, the projection of the upper edges of the orbit of the eye; the short, flat, and, at the lower part, broad nose; the prominent but slightly turned-up lips, which are more thick than curved; the broad retreating chin, and the peculiarly small eyes in which so little of the white eye-ball can be seen; the very small, thick ears which stand off from the head; the short, crisp woolly hair, and the black color of the skin are the most marked peculiarities of the negro head and face. On a close examination of the negro races, similar differences will be found among them, as among Europeans. The western Africans, from Guinea to Congo, have very short, turned-up lips. They are ordinarily very ugly, and represent the purest negro type. The southern races, which inhabit Loanda and Benguela, have a longer nose, with its bridge more elevated and its wings contracted; they have, however, the full lips, while their hair is somewhat thicker. Some of the individuals of these races have tolerably good, agreeable faces. A peculiar arch of the forehead, above its middle, is common among them.

In the eastern part of Southern Africa, the natives have, instead of the concave bridge of the nose, one more or less convex, and very thick, flat lips, not at all turned up. The negroes of the East are commonly more light-colored than those of the West; their

color tends rather to brown than to black, and the wings of their noses are thinner. The people of Mozambique are the chief representatives of this race; the Caffres also belong to it. The nose of the Caffre is shorter and broader than that of the others, but it has the convex bridge. The short, curly hair shows no essential deviation. The dark, brownish-black eye-ball, which is hardly distinguishable from the pupil, remains constant. The white of the eye has, in all negroes, a yellowish tinge. The lips are always brown, never red-colored; they hardly differ in color, from the skin in the neighborhood; towards the interior edges, however, they become lighter, and assume the dark-red flesh-color of the inside of the mouth. The teeth are very strong, and are of a glistening whiteness. The tongue is of a large size, and remarkable in thickness. The ear, in conformity with the nose, is surprisingly small, and is very unlike the large, flat ear of the ape. In all negroes the external border of the ear is very much curved, especially behind, which is quite different in the ape. This curvature of the ear is a marked peculiarity of the human species. The ear lobe is very small, although the whole ear is exceedingly fleshy.

The small ear of the negro cannot, however, be called handsome; its substance is too thick for its size. The whole ear gives the impression of an organ that is stunted in its growth, and its upper part stands off to a great distance from the head.

The hair of the negro, when minutely examined, presents many peculiarities. It is unquestionably the most constant characteristic of the negro conformation. Its peculiarities never undergo any change. I have always found it equally black, glistening, curly and thick. It is much stronger than that of the European, especially than the light brown hair of the German. The curls of the negro hair are very small; each hair describes a series of circles which have a diameter of not more than three to four lines, and each hair is seldom more than three to four inches in length.

The whole mass of the hair upon the negro head is only about a half inch thick, in consequence of its being so closely curled and interwoven together. Occasionally you meet with individuals with longer hair, but these seemed to me to be negroes born in America, and it is impossible to tell whether such are of pure blood, for the color alone is not be depended upon. The female negro, too, strives in her vanity to lengthen out her hair, by combing, oiling, binding it down and practising a style of hair-dressing in which she takes pride, and which she shows off with great self-satisfaction. Some of the free negroes spend two or three hours together in bringing their stubborn hair into the desired shape, and many wear bandages upon their heads at night, in order to preserve their hair as far as possible in the proper form. The oval form of the section of a negro's hair is an interesting fact. It is not circular like ours, but elliptical; it appears, therefore, unequally thick when viewed on different sides. This peculiarity may give it its disposition to curl. This fact, first observed, I believe, by Professor Heusinger, can be seen by means of an ordinary magnifying glass. The negro hair curls in such a way, that its broader sides lie in the plane of the circles described, and its narrower ones, therefore, run along the interior and exterior borders of the circles.

In the examination of the negro body, I cannot venture to pass without notice a disagreeable property which it possesses, and which always produces disgust on the part of the European in his intercourse with colored people—I allude to the disagreeable smell emitted by their perspiration. All individuals do not possess it in an equal degree, and it can be diminished, but never completely destroyed, by cleanliness. The more the negro perspires, the more apparent the odor becomes. The African is, indeed, less disposed to perspiration from the effects of heat than we are, but it is a mistake to suppose that they do not perspire. I have seen slaves sweat profusely when carrying heavy burdens on their head, and have observed their clothes wet through in those parts which generally perspire most. The perspiration gives the negro skin a somewhat glistening surface; when there is no perspiration the skin has a dull surface, and is very soft to the touch, quite as much so as the softest European skin. In fact, there is an agreeable, velvet-like feel in the negro skin, which is not found in the less stretched and stuffed skin of the European. The almost complete absence of small hairs on the surface of the body of the negro, may contribute in producing this effect.

To conclude our examination of the body of the negro, let us examine its color. To pass it unnoticed, however generally known, would leave my investigation incomplete. It is seldom that Africans are observed of a coal-black color, although it occasionally occurs. They have mostly a somewhat brownish tint, as if the color of the flesh was shining through the black epidermis. If the red flesh-color is strong, the aspect of the negro skin is by no means so disagreeable. I have often beheld with pleasure the various colored, half-naked forms of the negroes at work, who, in their strong muscular development, had the look of veritable athletes, and I have particularly admired the reddish-brown colored ones. There is something in this color, especially when observed together with the velvet-like surface so soft to the touch of the European, very agreeable, and particularly interesting to the naturalist, who is struck by it as a deviation from the white race.

There is in the whole appearance of the negro conformation that which pronounces the African at once as the man created for the heat of the tropics. On several occasions, when I met with a negro with a physiognomy that pleased me, I attempted to begin a conversation with him, in order to discover his intellectual and spiritual characteristics, after having stu-

died his body. The result, however, universally satisfied me of his deficiencies in this respect, and served to confirm me in my opinion that the negro only cared for those things which belong to the very lowest grades of the human family. When attracted by the handsome color, the well-shaped hands, the beautiful white teeth, and the slender body of some good-looking negro, and when disposed to believe that such a form must contain a purer soul, I have been inclined to alter my opinion of the African's intellectual deficiencies. I have always, however, been obliged to abandon my ideal conception on a close examination, and come to the conclusion that the best-looking negroes are not far removed from the ordinary low sphere of their race.

While speaking of the agreeable color of some Africans, I have allowed myself to digress. I will now return to my subject. Every one is familiar with the fact that the skin is composed of two layers; the external, called the *epidermis*, which is composed of cells united together; and the internal, called the *cutis*, which is much stronger, and composed of bundles of fibres closely interwoven. The latter has no more color in the negro than in the white man; the black color of the African resides in the deeper layer of the epidermis, where the cells are looser, and form what is called the *rete mucosum*. It is here, in the negro, where you find numerous dark-colored cells and the tint of the negro skin is occasioned by the greater or less number and variety in color of these cells. It is true that a newly-born negro baby appears almost as white as a European, but it darkens and becomes brown in a few days. Young African children are ordinarily of a lighter color than their parents, but they become blacker and assume the other negro peculiarities with the increase of years. The hair of the infant negro is neither crisp and curly, nor black; it has a chestnut-brown color and is of a silky fineness. However, as it grows longer it becomes darker and more curly, and by the time the child begins to walk it appears completely woolly. I am involuntarily reminded of the down of young birds; the hair of the infant negro bears the same relation to the woolly head of its mother, that the downy fur of the young chick does to the feathers of the maternal hen. A closer analogy, however, might be found in the soft brown fur of the young fox, or in the shaggy coat of the foal, which contrasts so strikingly with the smooth, straight hair of the mare. We are again reminded that each part of man has some resemblance to parts of the animal creation. The negro infant becomes then a perfect negro only when he stands on two legs, that is, when he begins to behave himself like a man.

I do not know that, after the description I have given, there are any parts of the negro body which would afford points of comparison that have been omitted. I may, therefore, consider the description of the body of the negro as complete.

The conclusion we have come to, that the negro, in his deviations from the European, presents so many analogies with the conformation of the ape, may be pronounced a scientific fact. No one, however, can seriously doubt the humanity of the negro. Sœmmering, as early as the year 1785, was attacked for the results he had demonstrated upon this subject, by some intolerant zealots, and pointed out as an object of suspicion in the usual mode followed by such persons. They would have had it believed, that he wished to demonstrate that the negro was of the nature of the ape. Sœmmering, however, takes care, in a special paragraph, to provide against this accusation, and complains in his preface of the perfidious conduct of his opponents. He is confident of his being able to show the mental dignity of the negro, and pronounces the fact of the high endowments of some negro individuals to be a perfect proof of their humanity. He appears thus to guard the poor African from that treatment which his deductions might appear to justify. In fact, all unprejudiced philosophers concur in the belief that the negro is like the European, a man, and that, if freedom and independence resulted from the intellectual faculties of the individual, and not from self-determination and action, the African would not remain deprived of them. Slavery is a phenomenon that cannot be termed anything else than an abuse of superior mental endowment. It is the expression of a rude animal force, by which those who are superior to the beasts place themselves below them, by despising what is human in man. Slavery does not injure the poor slave, but the mighty master who has made him a slave. Slavery, however, becomes intelligible when we consider that the stronger always subdues the weaker, and that the condition of one who is unable to defend his liberty, commonly results from the error of not having defended it with energy at the right time. If the black race would use their faculties and talents to obtain a more perfect humanity, as they could do, or might have done, since they, or a part of them, have been for nearly two thousand years in contact with civilized nations, they would have remained free and strong enough to repel the attacks upon their freedom, which the avarice of Europeans has stimulated them to make. But the negro seems disinclined, and to a certain degree unable, to exercise his faculties. He is suffering from a condition which, although he may not have directly produced, he has indirectly caused, because he did not at the proper time ward it off. There are many nations and tribes which have already disappeared from the earth, because they did not resist the power of more powerful nations, or were unable to become powerful themselves. We do not grieve over the fall of the Celts, because we ourselves destroyed them. We look on with tranquillity as the aboriginal people of America decay and pass away, while our own race is the sole cause of their destruction. Although we all acknowledge slavery to be an evil which should be done away

with, we still express our astonishment at the struggle of the European democracy for independence, and deny the right of our countrymen to alter their convictions. It is the same inhumanity which rules everywhere; it is not right but might which governs the earth.

With this digression, I will not justify slavery, but only explain its existence and duration. I shall go one step further, and maintain that the black man is hardly capable of elevating himself to the height of civilization, as far as I am capable of judging, from what I observed while in Brazil of their mental endowments, their moral condition and reasoning powers. I might prove the truth of my proposition at once by the example of Hayti. There the negro has been left to himself, in the midst of a civilized neighborhood for more than fifty years, on a portion of the earth which, for three hundred years, has been brought within the influence of civilization. He has there had a full opportunity for the development of a prosperous national and political condition. That such has been the result in Hayti, no one will maintain.

But I will not content myself with referring to the example of Hayti, but shall now investigate the mental endowments of the negro race, in the same manner as I have their corporal qualities, and leave it to the reader to draw his own conclusions in regard to their future. I do not doubt but he will concur in my judgment.

In proceeding to examine the mental faculties of the negro race, it will be best to arrange them in various general categories, in order to obtain a standpoint from which we can have a better view, and be easier enabled to form a comparison.

The mental faculties proper have the first claim to our consideration. I believe that I am defining with justice the negro mental capacity, when I state, that the negro has the creative powers of mind in an inferior, and the imitative in an equal, degree to the European. The negro is not without talents, but they are limited to imitation, the learning of what has been previously known. He has neither invention nor judgment. Africans may be considered docile, but few of them are judicious, and thus in mental qualities we are disposed to see a certain analogy with the apes, whose imitative powers are proverbial. The faculty of imitation is not only remarkable in negroes, but also the love of exercising that faculty, from which come the great mimic powers they are found to possess. The imitative faculty pre-supposes the power of observation, which is possessed in a high degree by the negro. The slaves find out only too soon the weakness of their masters, and know how to take advantage of it. Some negroes show great skill in imitating the cries of beasts, and most of them can imitate with wonderful exactness the peculiarities of persons with whom they are familiar, especially if they are at all ludicrous. We should conclude, therefore, that the negro has a natural aptitude for the stage; and, in fact there is at the present moment one of the African race, a certain Ira Aldridge, who has astonished the connoisseurs by his excellent representations of various characters in our theatres. It would be a mistake, however, to suppose that such rare qualities are possessed generally by the negro race. To understand, conceive and reproduce those unusual individualities, so far exceeding the ordinary experience of mankind, which have been created for us in Othello and Macbeth, by the greatest dramatic poet of modern times, requires a higher endowment than is possessed by negroes generally. It is, however, true that, if the negro nature of the above mentioned artist has risen to the just conception of these characters, he has been not a little aided by the possession of those endowments natural to the race. I have not, unfortunately, seen Aldridge in Othello, his best part; I can therefore only form a judgment of him from his representations of Macbeth and Mungo. I confess, that I occasionally observed in his Macbeth a certain transgression of the bounds of nature, which is easily explicable by the hyperbolical character of the negro, which is always inclined to exaggeration. Apart from the occasional shrieking negro tone, and a certain excess of animal impulse, particularly after the murder of the guards of the murdered king, Aldridge's Macbeth appeared to me to be an excellent representation. On the contrary, his Mungo, although in parts masterly, fell short of the impulsive nature of the true African; those parts especially full of noisy laughter—where, for example, Mungo discovers the trick of the wooden leg—failed to reach the full negro expression, however the European ear may have been disagreeably affected. I would have liked that some of those critics who spoke of exaggeration, had witnessed the astonishment of those negroes who surrounded me when I drew a hasty sketch of one of them. There was no end to the laughter; and the joyful mirth on the occasion far transcended that representation by Aldridge. The artist was evidently careful to subdue the negro character as far as possible, in order to make it less disgusting to the European ear; but that he did not exaggerate it, I can bear testimony. In forming a judgment of Aldridge, we must not forget that he belongs to the north-western African tribes—the Fulahs, and that they as all observers tell us, are the most superior of the negro type. They resemble more closely than any other Africans the brown people of the Caucassian race, of whom the Copts and Kabyls are the only remaining descendants. The color of Aldridge is decidedly of a brighter reddish-brown than I have noticed among any of the negroes of Brazil, who are all of Middle or Southwestern African origin. His foot, moreover, has not the true flat formation of the pure negro, and his hand is relatively broader. The long arm, however, struck me at once as a characteristic of his race. The bright-colored nails were very evi-

dent, and his whole physiognomy, in spite of his beard, was completely negro-like.

We have proof of the imitative faculty of the negroes in the fact that many of them in Brazil are good workmen. In fact, most of the Brazil workmen are negroes or mulattoes. The shoemakers, locksmiths, blacksmiths, tailors, masons and carpenters are supplied by the colored race. The female negroes make excellent washerwomen and seamstresses. I never found better washing than in Rio Janeiro. In Lagoa Santa I saw a naked female figure, one and a half feet in height, carved in wood by a negro man, for the bow of a sailing vessel in which Dr. Lund and his friends were in the habit of sailing about the coast. The man, who was a carpenter, had never received any instruction in carving, and yet succeeded in producing a little statue conformable to the laws of art, without, however, any high conception.

The carving could not be mistaken for anything but what it was intended for; it had the marked peculiarities of the negro race, and thus showed that the artist had not carved it at random, but had studied beforehand, and possessed, not only the faculty of acute observation, but the skill of exact execution I am fully persuaded that no ordinary German carpenter could have made so good a figure. For some time, while in Rio Janeiro, I lived near a beautiful villa, ornamented by a balcony supported by Corinthian columns, and surmounted by a cupola which served to admit light into the interior. This villa was, in all its parts, in accordance with the rules of architecture. I had often observed with admiration this elegant building, and at last inquired of my landlord who had built it? "A slave of the owner," was the answer. The proprietor had made a sketch, without entering into the details of the execution. He had exhibited to his slave the drawings of some villas, and then left the building to him as chief architect. The work succeeded beyond all expectation. The slave was overjoyed at the satisfaction of his master, and begged the favor of purchasing his freedom, but the unfeeling master, better satisfied with the possession of such a slave than with that of his new villa, refused. The slave then cut his throat, finding in suicide the most certain means of making himself free.

However easy labor may be to the blacks, they seldom enjoy it. They consider it merely as a means of profit. I grant that most slaves perform their work unwillingly only because their labor is not voluntary, and does not result in benefit to themselves But even the free negroes labor merely to acquire the means of gratifying their animal enjoyment. Negroes are indolent by nature, and therefore indisposed to labor. They perform their tasks carelessly, and have no idea of attention and punctuality—two qualities indispensable for a good servant. If a service is asked of a negro, he commonly shows great readiness to undertake it, being stimulated with the hope of reward; but he has no idea that a service quickly executed has double value. He returns in as many hours as he should have taken minutes, and is quite surprised at being found fault with for his slowness. He will make no secret of his having in the meantime taken a stroll, visited a friend, stopped at an inn, or perhaps performed some other work. The negro thinks it is quite enough to have performed the service; as to the when or how, he considers that a matter of no moment. He does first what pleases him, and then what is ordered.

The negro is accustomed to perform his work in a way that is most agreeable to him.

The desire of amusing himself while at work, either by dancing or singing, or otherwise, is a marked feature of the negro. If he cannot have his amusement during his work, he must have it immediately after. The slave who has been at work in the field from sunrise to sunset, generally sings and dances for an hour or more afterwards, in the company of his friends, around the fire in front of his hut, which he never fails to light, either for amusement, or for warmth when it happens to be cold. The observation of such groups was always a source of much amusement to me. The sunny, ape-like nature of the negro is then very evident. It is surprising with what earnestness they view the most trifling, indifferent things. The varied expression of their faces, their strange grimaces, apparently without design, while engaged in talking, are very astonishing. The great respect and consideration with which they treat each other, is another amusing feature of the negro character. A slave never calls one of his companions in misfortune otherwise than "master;" and never contents himself with a simple answer, "Yes" or "No." The "*Si, senhor*," and "*No, senhor*," are heard as frequently between slave and slave as from slave to master. The slaves, and in fact all the black people, treat each other with the same exquisite courtesy as do the Brazilian masters. The words *Vos merces* are seldom omitted by a white man addressing his equal; they are as commonly used by the mulattoes, the free blacks and the negro slaves.

It is quite interesting to observe a negro, whil walking alone, untroubled, on his way, perhaps carrying a load upon his head,as you most commonly meet him. Even then the negro is not in truth alone; he has himself for a companion, with whom he talks or plays incessantly; and the conversation is commonly very loud, and kept up without any regard to the passers-by.

In such moments, the negro, especially the slave, is thoroughly in his element; he gives free course to his nature, and enjoys himself with great delight although panting and gasping under his load, with the sweat pouring in torrents down his neck. The subject of these monologues generally involves some incident or event in the life, past or present, of the negro. The young ones are coquetting in imagination with their beloved, now smiling, now pouting.

The old are speaking about, or conversing with, their master, praising, grumbling at him, or begging his pardon. The words of these negro monologues are always sung in the same monotonous key, while the negro at the same time beats the load on his head with a stick, or shakes an instrument he has—a tin box, filled with shot. If his burden be heavy, he runs on in a trotting gait, knocking incessantly with his stick, or shriking his tin instrument, and singing and groaning in harmony. His groans are as rhythmical as his songs. When his burden is light, the negro assumes a grave gait, cries aloud and very rapidly in a sinking tone; he then stops a moment, gesticulates with his hand and shouts some compliment to some fellow-sufferer, which is answered in the same loud tone and with similar gravity.

As the head remains fixed, the movements of the negro are accompanied by a free play of the features The eye brightens, the mouth is distorted as it gives utterance to these odd cries, and the ape peeps out every where, as you look upon the odd actor you seem to have before you. The tune the negroes sing is very simple, entirely free from variations, and is constantly repeated in the same key. The voice is high—a sort of shrieking falsetto. The key is commonly in *moll*, seldom in *dur*, and each verse of the song terminates in a long-protracted, soft sound, in the singing of which alone can we observe anything like freedom and variety of expression. Dull and deep tones are disagreeable to the negro. He tries to raise his voice to the highest possible pitch, and even his laughter has more the sound of whistling than laughing. The shrill, drawn out *hie* they constantly emit as a mark of joyful surprise, reminded me of the harsh shrieking, cries of the ape.

We have considered the intellectual faculties of the negro, and, to a certain extent, his desires and inclinations. The monologues of which we have spoken, in which the negro indulges, prove his dislike of solitude and his constant longing for amusement and distraction, which are evidences of the social nature of the black man. We can conclude, from the aversion the negroes have to all compulsory retirement, that these monologues are merely means by which to relieve his solitariness. They consider confinement in a dark room the worst of punishment. No negro can endure it for any length of time; he will beg his master to whip him, instead of confining him in prison. The enjoyment of company is essential to the negro; he cannot remain silent; he must talk. If unable to converse with his neighbor or companion, he feels himself to be in the most painful situation possible. I have frequently observed the trouble of the negroes when they wanted to talk with me, and I told them I was indisposed for conversation. This love of talk comes, after all, only from their general desire of enjoyment. To amuse themselves the livelong day in some way or other, is the chief happiness of the negro race. This passion for amusement displays it self in various ways, even in the same individual. Not only to enjoy himself, but to vary his pleasure is the chief study of the negro. The highest enjoyment of the negro generally consists in idle lounging, and eating and drinking in quantity rather than in quality. The negro female delights in ornaments of dress, such as ear-rings, necklaces and finger-rings, and cares little for elegance or cleanliness. A slave naturally disposed to cleanliness is rare, and when such a one is found, he is, as may be presumed, a very valuable possession, and has probably other good qualities. The negro is not only unclean but untidy in his dress, and will at any time prefer some worthless rag to a whole shirt or an entire pair of breeches. The female is much more disposed to flaunt in finery than to wash herself, or to keep herself free of vermin, to have whole clothes, or a supply of them. They have as little regard to economy as they have to cleanliness. The free blacks are no better; they are proud in the possesion of rings, watches, studs, chains, silver spurs, and in fact of everything that is showy, and wear them constantly. They are fond of rich dress, a silk handkerchief if they can get it, a pair of shining patent leather shoes, or a fine beaver hat. They, however, take no care of these objects; they do not wear them carefully, nor keep them for great occasions, but they use them up at once. When they require a change and have not the means to purchase as good, they prefer wearing their fine things to the last rag rather than put on anything less showy and costly. They recollect that they were once fine, and that thought consoles them. But if they can afford to change their dress, they are fond of doing so, and put on all their new clothes before their old ones are worn out, and thus show their wealth on every possible occasion. It is not in the nature of an African to be economical—he is a born prodigal, not only because he is fond of display, but, like our poor people, in consequence of his not knowing the value of money, which he so seldom possesses. When he gets a supply, his chief desire is not to get what he really needs, but what is rare and what may give him an unusual enjoyment. He wastes in pleasure what he requires to supply his wants, and the consciousness of having had one merry day, seems to compensate him for the many sad ones that have preceded, or may follow it.

As the love of finery is a passion of the young negro, so drunkenness is the passion of the old. A vast number of the blacks of both sexes are addicted to drink, and find in it their greatest enjoyment. This vice is most prevalent among those slaves brought directly from Africa. The free negroes who are born in Brazil, and have been brought up under the influences of a more civilized society, are much more rarely found to be drunkards. Tobacco takes the place of brandy with them, and those who are not drunkards are passionately fond of the former stimulant, in the use of which the males find in the females powerful competitors. The disposition to drink, among the negroes, can be explained by the fact of brandy being the easiest and most accessible means

by which they can get into that merry humor which glosses over the ills of their condition. Strong drink is rapid in its effects, and soon brings them into the desired condition.

The slave is forced, by his poverty, his entire want of other pleasures, and the certainty of its effect, to the cheap enjoyment of brandy. In the course of years he succumbs completely to its attractions. I had, while in Brazil, a free man-servant who was born in Africa, and who was in many respects a most useful person, but he got completely drunk whenever he had a little money, and never ceased drinking while he had a copper left. When he had spent all, he would stop, perfectly contented, and never seem to want any more; but as soon as he got another supply of money he would begin again, drinking glass after glass, until he was dead drunk. The older unmarried free negro women, who are in the habit of hiring themselves out as kitchen wenches, are terribly addicted to drunkenness. I knew of three of such, who were in the house where I lived, who loved brandy immoderately. In eating, the negroes are not very choice; they have but little chance of testing anything but the common pork, peas and Manioc meal. Like animals that are constantly fed on one kind of food, the negroes care for no other; but the quantity they get is a matter of no small moment to them. A large quantity at once seems to be their highest enjoyment. One is astonished at the enormously heaped plate of his three articles of food all mingled together, a negro has before him, and it is quite inconceivable how he is able to enjoy it. At first it is merely the eagerness for an enjoyment, which is the only one he has, that impels him to take so much, but in the course of time the enormous quantity becomes a real necessity. Next to solitude and imprisonment in a dark room, the slaves fear nothing so much as hunger. By depriving a negro of his food, you can succeed better in mastering him, than by whipping; for, after a while, he gets accustomed to the latter and never minds it. The sensibility to pain from whipping diminishes by repetition, as the pleasure of eating and drinking increases; and the same result takes place with the untamed African as with the horse, if it is attempted to break him only with the whip. The negro is a perfect machine under the influence of slavery, which takes away from him all freedom of action. He becomes like a well-trained animal, and cares for no other enjoyment in life than being well and abundantly fed. If he be deprived of that single benefit of slavery, he loses all happiness, and becomes stubborn, and disposed to rebel whenever he may have a chance.

We now pass to the consideration of the moral feelings, the heart of the African, in order to note the peculiarities and deviations of his race in this respect. The negro, in this view, shows himself still more inferior to the white, being of a much more savage nature than the European. We must remember, however, that the tendencies of religion and civilization are to the ennobling of man, and that the want, on the part of the negro, of these influences, may account for the inferior development of his moral feelings. And last, though not least, the example of the white man, who purposely treats the slave with severity and neglect, would lead him, even if there were no natural propensity, to act in the same way towards his fellows. Thus, some of the faults the observer discovers in the moral character of the African are the necessary result of the treatment he receives.

The black man is more disposed to be submissive than the European. He feels and silently recognises the superiority of the white man, and is conscious of his own inferiority in capacity and knowledge. From hence, perhaps, comes that cowardice of the negro which all observers have remarked. It is a well-known fact that the negro will yield with hardly any resistance, although numerically superior, to a white force, and thinks himself overcome even before a blow has been struck. Consequently, all attempts at insurrection, if resisted earnestly, must fail. In a fair fight the negro will be sure to be overcome by the European, for he has not the spirit and courage to continue the battle, even if he has begun it successfully. It is only in despair, when there is no hope left, that the black man musters his courage and dies game. The negro is inclined to violence and cruelty, when he has the power. In a state of subjection, this natural disposition takes the form of concealed malice, and he indulges in various kinds of roguery, which are all the more revolting, as they are practised with evident delight against the defenceless. Occasions for revenge make him revengeful, and he is the more inclined to mischief, as the facility is greater and the chance of punishment less. The negro is consequently ever ready to do damage to the property of his enemies, to steal, and even to assassinate. He hardly ever ventures to attack an enemy openly, especially if he be a white man. With those of his own color he is less backward, and, in a fight, he is always ready with his knife. Jealousy is a passion of great power in all negroes. Upon mere suspicion they will destroy a rival and use every means in their power, without making any secret of it, to get rid of him.

Most of the murders which are committed in Brazil may be traced to jealousy. The sensual affections are very strong in the negro, and nothing excites him so much as any interference with their gratification. The negro has often too much reason to be jealous. The women are by no means of a phlegmatic nature, and the men are full of sensual passion. While the negro female remains single she is of very easy virtue; when married she is rarely guilty of a *faux pas*. Infidelity, therefore, on the part of a negro wife, is quite an exceptional case, and the husband feels himself, in consequence, to have so unlimited a control over his dark spouse, that he never allows an offence to pass unpunished. When

unmarried, the negro female lives so licentiously, that she rarely refuses an adorer, and never from a love of virtue. A lover then knows that the only way to secure exclusive possession of his adored, is to get rid of all his rivals, and if his love rises to the full height of the negro passion, he either murders them or his mistress. Othello is, in this respect, the most perfect expression of the African character, jealous, credulous and easily enraged, and becomes a pure negro as soon as the devilish Iago has dropped the poison into his soul. The master-hand of Shakspeare has described it so wonderfully true, that I need say no more of the jealousy of the African.

In addition to these violent excitements to which the negro in love is liable, he is remarkable for his warm affection for his kindred and his fellows. He is commonly very much devoted to his children, more so than to his wife. He is ever ready to share his means with any of his countrymen who may apply to him in their need; and, although fond of money, he is never miserly to his friends. He is conscious of the value of money, and knows how much all struggle for it. He strives to conceal what he has, and never allows any one to know the extent of his treasure, for fear that it may be stolen. A negro will hardly be prevailed upon to tell where he has secured his money · he would rather allow himself to be killed than to do so. This is, however, only in regard to those who are suspected by him of a design to take his property. Those who beg it of him, are sure of getting it. The negro is in certain respects a double man: cunning, deceitful and slily malicious, with an appearance of willing submissiveness, towards a cruel and detested master—frank, the negro generally consists in idle lounging, and liberal, sympathising towards, and ready to serve, a friend in need who claims his benevolence. The negro is ready to yield, and seldom obstinate when he has confidence in his master. He is more inclined to deceit than to open resistance, and proves himself very skilful and ingenious in the commission of small rogueries, if he thinks he has a chance of escaping punishment. These vices, which can hardly be driven out of a negro, especially if he be a slave, make the relations of even a good master with him difficult and embarrassing.

The master, in his usual conduct towards the negro, takes care not to become too familiar, lest his slave, presuming upon his familiarity, should take undue liberties. There is something in the negro like the cunning forwardness of the monkey tribe, which prevents any very familiar intercourse, such as we have with our European servants, impossible. When a slave is not spoken to harshly, he is no longer afraid of his master; without fear, there is no obedience.

In religion, the negro is superstitious and bigoted. He readily embraces and adheres to the dogmas of the church. He likes pomp, joins devotedly in the worship of images, and is deeply attached to the externals of Roman Catholicism. But his religion is a mere outward form, without any idea of the inward and spiritual purpose. He goes, whenever he can, to church on Sunday, and dresses himself in his best for the occasion; but he has no regard for moral duties, when they are at all inconvenient. He could not be prevailed upon to eat meat on a fast day, but he will get drunk on brandy, if he has a chance, as readily on such an occasion as on any other. In this respect the Brazilian shows no better example. Every one wears his amulet, possesses his saint, and has constantly on his lips *Nossa Senhora*. They all go to church, for it is the only distraction in the monotonous life of the people. No one, however, has any idea of the true duties of life, which are founded upon morality—of his obligations to his neighbor and the sacrifice of self. Each does whatever he thinks he can with impunity; deceives, cheats, and takes advantage to the extent of his capacity, fully persuaded that others would do the same unto him. Any one who does not act in the same way is esteemed a fool. The greater portion of the inhabitants have no idea of striving for the right, of doing good for its own sake. Any one who should propose such, as his aim in life, would be set down at once as an idiot. It does not require any further showing to prove that even the free negro, brought up under the influences of such a society, does not become, in spite of his baptism and Christianity, a very elevated, moral character, but the reverse.

I cannot conclude my investigation of the negro, without taking a passing glance at the work of Mrs. Stowe, which has just now produced so great an excitement. It is certainly praiseworthy to attempt to do away with slavery, and with such a motive it may be permitted to portray it in its darkest colors. But surely it is hardly allowable to exaggerate its evils to the extent that has been done in the novel called "Uncle Tom's Cabin." In order to appreciate the general character of the negro race, we would not, of course, take the rarest specimens as representations of the whole. We cannot consider a single individual, the only one, probably, of his species, as the type of a genus. As far as my experience goes, the majority of the negroes do not seem so patient and so magnanimous as Uncle Tom. It is very rare to find a young negro so gifted and virtuous as George, and still more so to see so handsome, charming, affectionate, chaste and constant a mulatto girl as Lizzy. The result of my experience among the mixed races of Brazil is quite different. I hardly believe that, amidst the temptations of such a society as prevails in the slave states of North America, so charming a girl as Lizzy would escape uncorrupted. In Brazil, a much less attractive mulattress would be sure to succumb. I would not object to the white characters of Mrs. Stowe's book, they are described within the limits of nature, and have their types in real life. But I find all the negro characters so idealized, that they cannot be at all considered as representing, in Brazil at least, the reality. A closer

investigation of such of the mulatto people as I had an opportunity of studying, will serve to confirm what I say.

The greatest number of the colored inhabitants of Brazil are of the mixed negro and European races, commonly called mulattoes. It may be asserted that the inferior classes of the free population are composed of such. If ever there should be a republic such as exists in the United States of America, as it is the aim of a numerous party in Brazil to establish, the whole class of artisans would be doubtless changed into a colored population. As in England there exists a Norman nobility and an Anglo-Saxon inferior class, so in Brazil a white aristocracy and a dark-colored democracy would form the chief portions of the population. Already, in every small village and town, the mulattoes are in the ascendant, and the traveller comes into contact with more of them than of whites. The latter live retired on their farms, or are very rarely, even in the large cities, found as inn-keepers, most of whom are mulattoes. In this way one is brought necessarily in intimate contact with the mixed races, and soon, with a very little attention, acquires a knowledge of their vices and virtues, which are equally great. A description of these and of their bodily peculiarities will conclude our investigations of the black race.

The study of the mulattoes in Brazil is of especial interest to the naturalist, because it affords him the opportunity of comparing their properties with those of another mixed race, the mules. The result of his observations, to the effect that they are both formed in accordance with similar laws, is fullof instruction.

In regard to the individual, it is a well ascertained fact that the prominent qualities of its two parents are softened down, so that what was rude in each becomes more finished and elegant in their offspring. Illegitimate children are commonly the most delicate and graceful.

It requires a more intimate mutual relation for a perfect combination of the properties of both parents, and, therefore, previous to such a mutual intimacy, nature is content with giving the preference to one parent, or is satisfied with a less substantial and material product. We shall be convinced of the truth of this by observing the different children of the same marriage. We shall generally find that the first born is of a more delicate organization, and possesses the mental qualities in a higher degree than any other of the children of either of his parents. It is interesting to behold the first son resembling either the mother and the mother's father, or the first daughter the father and the father's mother. The other children become more robust, corporally stronger and uglier, because of a coarser mould. The qualities of the parents become more mingled, and the resemblance to the parents or grand-parents less decided.

In the mulatto, in accordance with this law, the first born is observed to possess little of the mingled properties of the parents, because the father and mother are so unlike, and the combination of the characteristics of each is less easy. The mother ordinarily predominates in the first child, then the father, and subsequently either alternates, or both appear intimately mixed. Among children of the same marriage, some are to be observed with woolly others with straight hair; one child may be light-brown, another dark-brown, and it often happens that the black mother has a much lighter child than the brown one. Upon the whole, the negro characteristics predominate in mulattoes, since most of them are the offspring of a white father and negro mother, the reverse being seldom the case. The color of the mulatto is of a more or less dark brown, and does not differ much from that of the light negroes. His eyes and hair are always black, but the latter is as often straight as curled, although it never has the smoothness and abundance of the Brazilian. It is somewhat singular that the curly hair is more common in the male, and the straight in the female. When the hair is curly, it is completely negro-like, as short and woolly as that of the pure African. The straighter hair of the mulatto is still somewhat curly, but the curls are longer; it only attains its full abundance in the second or third degree of intermixture, when there is more of the white race. The mulatto female values herself very highly on the score of her dark raven locks, with their long curls. She is very particular in dressing her hair; she adorns it with flowers, and is more careful of it than of any other part of her person, for by it the degree of mixed blood can the most readily be distinguished. All strive to have their hair as smooth as possible, as a proof of their white descent. The form of the mulatto head is more like the negro than the European. His forehead is generally low, the crown of his head but slightly arched, the back part not prominent, and the skull small, especially in the female. The eyes are always larger than in the negro, and full of fire; the glowing of the flames of passion which smoulder in the soul of the mulatto, are plainly observable in them. The nose is ordinarily somewhat larger than in the negro, but smaller towards the base. It is, however, subject to great varieties, according to the race. The broad, short nose of the Gold Coastnegroes gives a coarse expression to the mulatto face, the thin and curved nose of the Africans of East Mozambique produces a more refined and delicate appearance. My landlord was a mulatto sprung from the latter race, and he had almost a Roman profile, although his color was very dark and his hair short and woolly like that of the negro. The shorter and broader African nose was, however, quite marked in his wife, though her color was lighter and her hair fine and straight. The lips, where the negro predominates, are in harmony with the nose, being large and thick. They are thinner and more arched where the European type is most predominating. The mulatto chin is commonly short and negro-like. The male beard is stronger than in the

negro, and the color of the lips is brown, like that of the African, but not of so deep a shade.

The mulatto male cultivates his beard with as much care as the women do their hair. Most shave themselves daily, while others allow their beards to grow, which some have in great luxuriance. They all, however, shave off their mustachios, as it is not the practice in Brazil to wear them. The Brazilians always keep their lips and chin free of beard, while they allow it to grow on their throat and cheeks.

The mulatto form is ordinarily very handsome.—The comparatively short arms, the delicate hands, the full and finely arched chests, the graceful figure, and the beautiful feet of the mulatto, tend to make the female especially a most attractive object, whose charms it is difficult for the European to resist.

I had the good fortune, or, if it is preferred, the ill-fortune, to spend three months in the house of a beautiful mulattress, who passed for being the handsomest in the place. I had, therefore, full opportunity of studying her charms, an occupation which procured me many an agreeable hour. She was the mistress of my landlord, for the mulattoes seldom marry, but she conducted herself with great dignity. She always behaved herself with reserve, and was never found at fault, but she treated me, being a white man, with special distinction, and received many advances from me with a smiling face, which she would not have allowed from others, probably because she was in expectation of an occasional gift. When she looked over me while I was at work, and took particular interest in my drawings, I could not avoid the Mephistophilean reflection, that those roguish mulatto creatures were entirely too seductive. I could not on such occasions but feel disposed to justify those Europeans who have been reproached for their too intimate intercourse with such women. It required all the stoicism I could muster to preserve my *apatheia*. There is no comparison between the common looking, indolent and indifferent white Brazilian female and the merry, dissolute, mad-cap and physically beautiful mulattress. Whoever had to choose between them, would not hesitate long in his choice.

It seems to me unnecessary to investigate more closely the separate parts of the body of the mulatto. There is no general uniformity. It may be stated, however, as a general proposition, that the physical organization of the mulatto is finer and more delicate, no only than that of the negro, but of the European. I never saw in Brazil such small hands and feet, not even among the Puris, whose hands and feet appear to me to be the very ideal of perfection, as I have beheld among the mulattoes. The European is struck with amazement at the beautiful hands and feet of the Puris, who, in other respects, are not at all handsome. His astonishment is still greater that the beauty of the hands and feet of these Indian women should be preserved in spite of the rude labor they are obliged to perform. What a difference in our peasant women! The hands and feet, the fingers and toes especially, of the mulattoes, are even smaller than those of the Indian women, the Puris, and more agreeable to look upon, if we except the flatness of the foot, a negro characteristic the mulatto cannot entirely get rid of. I have observed that the small mulatto foot appears best without a stocking, for with it the negro deficiency of the arch becomes more apparent. The fleshy parts of the arm and leg, as far as I have been able to observe, are more developed in the mixed than in the pure African races. The mulatto is generally much more inclined to the accumulation of fat. Some of the elderly females are very corpulent—an inheritance, possibly, from their Portuguese descent. In the eye of a Brazilian woman fat is a beauty, and is especially esteemed in old age. Nothing appears uglier to her than a meager matron; and to be fat when old is considered as great a beauty as to be slender in youth. Most of the women of the higher ranks in Brazil become fat in consequence of their unimpassioned, easy temperament, their quiet mode of life, and their comfortable state of existence. They grow corpulent with the increase of years, and can justly boast of the possession of that ornament they so much covet.

After having observed with delight the agreeable form of the mulatto, and if we chance to have an eye for the beauty of all organism, it will be difficult to pass unnoticed the analogous conformation of the mule. The very word mulatto leads us naturally to a comparison of the two organisms—for mulatto is derived from *mula*, the general term for mule. The mule is not only in form an improved ass, but in many respects an improved horse, as may be clearly seen by a comparison of the mules and common Brazilian horses. It is well known that the hoof of the ass is superior to that of the horse; all mules retain the elegant ass's hoof. I would not assert that the finest breed of horses have not beautiful hoofs, but that this is a beauty not so general in the equine as in the assinine race. The handsome hoof of the horse is apt to degenerate by neglect, that of the ass is constant under any circumstance, from the fact of its being a natural property. The same holds good with the ass's leg, the gracefulness of which is transmitted to the mule. And it is as true of the leg as of the hoof, that it degenerates in the horse by neglect, but remains constant in the ass. In regard to the body of the mule, there is a certain degree of shortening which comes from the horse, and an elegance of form which is derived from the ass, and which can be obtained in the horse only by good feeding and careful tending. The mule preserves its good looks, like the mulatto female, under the most unfavorable circumstances, from the fact that its beauty is not an accident, but an innate quality independent of its treatment. How quickly do the bloom and charms of a maid disappear, when a prey to care or sorrow! How quickly does her beauty pass away, when, having become a wife, she has to

struggle with the heavy duties of her new position! The mulatto female, however, preserves her appearance much better in every respect than the European; she can never become so pale, because her color is brown; her face cannot grow so thin, for her features are less prominent; her limbs retain their fulness longer, in consequence of the more delicate formation of her bones. And last, though not least, she has a lighter and happier temperament than her white rival. The natural wantonness and recklessness of her character protects her against the troubles of life, and makes her more buoyant under all its cares and anxieties. The mule, likewise, has not only in part the form, but the disposition of the ass; it is indifferent, unexcitable, easy, persevering, though it is contented with little, and satisfied with all things, and is, therefore, so well adapted for the use of the Brazilian, who is exacting and without care in his treatment. The Brazilian horse will eat nothing but hay and corn; the ass can be fed with cabbage, leaves, and even the fresh bark of trees, and will not grow lean if he receives, together with such food, the smallest portion of corn. He will preserve his natural sleekness and plump look, when the bones of the horse almost protrude through his skin, and his ribs can be easily counted. But it may be urged that the mule's head, with its long ears, can never be considered handsome. The reader must allow me to take this under my protection as well. If the head should be observed in the mass, in the hundreds of horses and thousands of mules in Brazil, the reader would soon change his opinion. The head of the ass is doubtless too large in proportion to its body; but that of the horse is too small—a fact which will be observed on comparison of the latter with a handsome mule. We have no means of forming a right judgment in our country, where we have only horses' heads and asses' heads, and consequently the question of comparative beauty between them is readily answered. One's opinion, however, changes, when he has an opportunity of studying the mule. A handsome head in the horse is rare—and how easily it degenerates! The forehead is sometimes too convex or too concave, at other times the nose is too prominent or the lips too pendulous.

The head of the ass is refined in the mule by the cross with the horse—and though the head of the former is larger in all its dimensions than that of the latter, it has a more compact form. It has a very handsome, straight forehead, a smaller and more elegant mouth, (consequently its bit is generally smaller, and only heavier from the fact of the obstinate nature of the mule,) and fine-spirited eyes, more full of life than the common, ill-kept horse. It is true, that a mule's ears are larger than a horse's, but they do not deform the head, and are more convenient. If the relative size of the horse and its ears are compared with the relative proportions of other animals, the exceeding smallness of the horse's ears will become apparent. The cow, the deer, the sheep, have all larger ears, which harmonize better with the size of these animals. The mule is formed more in accordance with the general law of proportion, and is, therefore, not uglier, but more normally constructed than the horse. Moreover, there is very considerable variety in the formation of the ears. There are deviations which amount to nearly one-fourth of the whole length, according as the horse or ass predominates. I had two mules in which this great difference prevailed. I found, much to my surprise, that the taller and finer animal, in which the characteristics of the horse in other respects predominated, had the large ears, while the smaller one, with the smaller legs and larger body of the ass, had relatively smaller ears. In the mule, as in the mulatto, the mixture is not limited by any fixed law, but in some parts the horse predominates and in others, the ass. Hence, the various degrees of beauty in different mules, and the predominance of he horse is not always the cause of the greater beauty.

I was much surprised to find in the mulatto a similar phenomenon in regard to his ears. The result is equally striking, for the difference between the ears of the white man and negro is no less great than between those of the horse and ass. In an equal normal mixture, the negro ear should have been enlarged and have assumed a more elegant form. But the ear of the mulatto is, in truth, sometimes found not enlarged, but only improved in form; at other times it is enlarged, and as massive in its structure as the ordinary negro ear. Nature, in her mixed forms, sports capriciously with variety, and does not, it must be confessed, allow herself to be bound by any absolute law; here she gives too little, there too much, and it is only in rare individual cases that she keeps to the happy medium.

The *medium tenuere beati* is applicable to the beauty of mules and mulattoes. The most beautiful of each are those in which that rare union is found in which the ugliness of both races is lost, and the beauty preserved. The unfrequency of this just proportion explains the rarity of perfect excellence.

As the physical qualities of the mulatto rank high, so do his moral and intellectual.

The mulatto is always highly spoken of for his intelligence and social talents. The male, according to my experience, is the more remarkable for his intelligence, and the female for her social qualities.

The passions of the negress seem to be by no means weakened by the admixture with the blood of the white. In fact, the admixture serves only to inflame their ardor and render them less reserved in showing their desire of gratifying their passions.

Expensive jewelry, gold ear and finger-rings, necklaces and diamonds, have great value in the eyes of the mulattress, and whatever of this kind she may possess, she is sure to make a great display of it, in order that she may have the repute of being wealthy. Whatever show she might be able to make in her house, she is not contented unless she wears her

finery abroad. She always takes care to show herself as often as possible in public with a new dress, and she does not think of such a thing as riding on horseback without the most fashionable riding costume. When she is unable to have these proofs of wealth, she prefers to stay at home. She has more enjoyment in the consciousness of being envied than in the pleasure of society. My landlady did not possess a handsome mantilla, and she accordingly absented herself from church, for it was the fashion to wear one. I once asked what she wished the most, and she answered, to have a new dress every Sunday. On another occasion I was speaking with her on the subject of husbands, and, after talking some time, I asked what kind of a man she liked best, and she answered, without hesitation and embarrassment, "the one who has most money in his pocket." This was a true mulatto sentiment. He who has the money, and spends it, is sure of having the mulattress. When the money goes the love goes too, for it is the only bond of union. It is not necessary for me to enlarge upon the moral result of such a state of things. After money, the color of an adorer is the chief attraction with a mulatto woman. Had she to choose between a rich black man and a poor white one, she would prefer the latter, as he would be able to elevate her in society. Even if the black man should propose marriage, and the white a less formal union, the mulattress would probably prefer the latter, since she would have the prospect of a higher consideration from being the mother of light-colored children than from being the wife of a rich negro. A desire to gratify the vanity is stronger than the desire of satisfying the wants; whoever gratifies the former has, in fact, supplied the latter.

The mulattress is not so fond of ease as the white, nor so lazy as the negro. She takes considerable interest in the domestic management of her house, and insists, to a certain degree, upon good order and cleanliness. She puts her hands to many things that a white mistress of a house would be unwilling to do. She is strongly attached to her children, and, by accustoming them to work, strives to make them independent in life. The mulatto woman is faithful to her partner as long as he administers to her vanity, and all the more so when he does not happen to be united to her in the bonds of matrimony. She is very fearful of his neglect, and strives by constant devotion and the fulfilment of her duties to prevent him from choosing another female companion. The whole conduct of the mulatto wife or mistress is regulated by the fear of the man's neglect, and as long as he gives her new clothes, buys an occasional jewel for her, and supplies her with other enjoyments, he cannot have a more agreeable and devoted companion than one of those merry, good-natured mulatto wives, who will bear his complaints with patience, and do her best to remove the cause of them. They commonly succeed better with the middle class of Europeans than the white women, who are full of pretension, especially if they happen to be rich, and think their marriage with a foreigner a favor that he should be thankful for, his whole life.

The mulatto male has many characteristics in common with the female. He has a passion, like her, for making a good appearance in the world, and for placing himself in intimate relations with white people. He has other qualities, which may be possessed by some, but not to so great an extent, by the woman. Among his good qualities may be noted, his skill in the various arts, his readiness in acquiring a knowledge and his perfection in the use of various accomplishments. It is in a talent for mimicking that he is the most remarkable. The mulatto is generally a good penman, a rare accomplishment with the negro, a skilful arithmetician, a good reader, who understands what he reads, and a skilful performer on various musical instruments, the violin, guitar and cymbal. He is, moreover, an expert card-player.

The mulattoes exhibit as much ardor in their passions as the negroes. They seldom have a very clear and just idea of true morality; they do what they are disposed to without much regard to the choice of their expedients. They have the reputation of being untruthful, deceitful, selfish, faithless and malicious; when injured, disposed to be revengeful, and cruel whenever they have a chance. In their relations with strangers, mulattoes are, however, courteous and obliging, showing often a zealous anticipation of one's wants. They are, however, not unmindful of themselves, and are ready to profit from the embarrassment of those they undertake to help.

Once, when travelling, my mule had become unfit, in consequence of repeated falls, to continue the journey, and I was compelled to tarry on the road until the people in the neighborhood should bring a hammock to carry me. A mulatto immediately offered his services to procure all that was necessary, undertaking to pay the people and I to indemnify him. My son, who was with me, willingly consented, only too anxious to have prompt assistance. I afterwards learned that the mulatto had only given a drink of brandy to the four black men who carried me, and had paid nothing for the hammock, while he demanded of me five *mille reis*, (Brazilian money,) which I paid at once. I mention this circumstance to illustrate the character of the mulatto. I must confess, however, that a Brazilian white man would not, probably, have acted otherwise. Open imposition is not so often observed, for every one is on his guard, but both the Brazilian and the mulatto will take a secret advantage under the guise of friendship. When I wanted to sell my carriage, which no longer suited me, I could find no purchaser until I gave a mulatto an interest, telling him he should have half of all above a certain sum, when the carriage was sold in a few days. The mulatto fellow had managed the matter so skilfully, that the surplus only amounted to ten *mille reis*, which left him five for his share. My countrymen, however, insisted that he must have got twenty-five or thirty *mille reis* more than I had asked for the coach, and that no mulatto would have been

contented with so small a profit as five *mille reis*. The mulattoes are expert in such business. They ease their consciences with the belief that the stranger is satisfied with getting the amount of his demand, and that the surplus belongs to them, as it could never have been expected. Many an agent in Europe would hold the same opinion, and not think that he had cheated the person for whom he acted, although cheated is the right term to apply to such a transaction. But, *mundus vult decipi, ergo decipitur*. No mulatto would deny this truth if he heard it. They are not backward in cheating, but very much so in letting it be known. Cheating is no crime as long as it is not found out; so it is almost universally considered, not only in Brazil, but in most parts of the New World.

If we take an unprejudiced view of South America, we will soon be persuaded that selfishness rather than patriotism was the impelling motive of the rebellion against the despotism of the mother country. Brought up under the influence of a selfish, avaricious and often cruel government, almost every inhabitant was deprived of the advantages the New World offered. The history of the *Conquistadores*, the earliest settlers, shows nothing but treachery, cruelty, insolence and selfishness. Their heroism, however great, was illustrated by a frightful example of crime. The powerful struck down everything in their course, and their path was through debauchery, rapine, murder and the blood which deluged the happy fields of America.

No sooner had the colonist settled down in the New World, than the mother country pursued him, and he was deprived of all the benefit he began to enjoy as the result of his painful labor and unspeakable sufferings. Most of his gold was taken from him; his diamonds were at first heavily taxed, and then taken away entirely as the property of the royal treasury. He was hindered from supplying his wants cheaply by being forced to purchase all articles of European manufacture from the mother country exclusively. And at last the market for his own productions was locked up by being forced to sell only to the people of his own country. So in the colonies the whole profit fell into the hands of the Portuguese in Portugal, the Spaniards in Spain, and the Anglo-Saxons in England, and the poor colonist was left without any benefit from his own industry. When the colonies awakened to a consciousness of this, they fell off from their allegiance to the mother country. They obtained their independence by hard fighting, but they did not exalt themselves to the true idea of humanity and perfect freedom. They applied the same pressure themselves that they had suffered from others. Each one strives to benefit at the expense of the community. What he once thought allowable against a selfish and cruel government, he seems to think justifiable toward his own countrymen. None are disposed to throw off the long habit of deceit and violence. The right of might remains still as the governing principle in South America, the fundamental law of its society, and will remain so until it purifies itself. Slavery, distinction of color and the estimation of mere wealth, will not disappear from the states of the New World, until the true republican virtue of Brutus, which sacrifices self and thus becomes a true and noble example, shall find a home among them. Not only generations but centuries will pass ere this, and until then no power will be able to abolish slavery and the trade in humankind in America.

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